THE PACIFIC

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Pac Theo Sem
Reading Room

SPREAD THE LIGHT.

Spread the Light! Spread the Light!
Till earth's remotest bounds have heard
The glory of the Living Word;
Till those that see not have their sight;
Till all the fringes of the night
Are lifted, and the long closed doors
Are wide for ever to the Light.
Spread—the—Light!
O then shall dawn the golden days,
To which true hearts are pressing;
When earth's discordant strains shall blend—
The one true God confessing;
When Christly thought and Christly deed
Shall bind each heart and nation,
In one grand Brotherhood of Men,
In Christ there is no East or West,
In him no South or North,

—John Oxenham.

Pacific Theological Seminary

THE PACIFIC

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LET THE PROPHETS PROPHESY!

Next week at Atlanta will be settled a question which has been agitating a great religious body for some time. It will be settled either by ignoring it altogether or by a vote one way or the other. It is as to the right of a church to do what the First "Christian" Church of Berkeley has done—receive to membership by letter, persons who have not been immersed. For so doing, the State association at Santa Cruz this summer, disfellowshipped the Berkeley church, or rather declared that it had, by its own action, put itself without the fellowship.

Delegates will go to the general convention at Atlanta, with the expectation of being seated, for they believe that the action at Santa Cruz was a violation of the fundamental principles of their body of churches.

There is a wide-spread hope that the question will not be raised. This is the hope of the Christian Standard, one of the church papers. But we understand that The Christian Evangelist, or Mr. Smithers who went from Los Angeles a few years ago to the management of that influential paper, is determined that it shall come up.

The Christian Evangelist is against the Berkeley church in every particular.

A few weeks ago The Christian Century, the Chicago paper, one wholly in sympathy with the Berkeley church, and the only one, printed three questions to which answers were requestd.

The questions will be indicated by the following which we give as a sample answer on one side:

"I regard the practice of the Berkeley church as a matter coming within the field of liberty of the local congregation.

"The action of the California Convention, in my opionion is an unwarranted assumption of authority, and a violation of a fundamental principle of the Disciples' movement.

"If the Berkeley church sends delegates to the general convention, I should favor their admission and recognition. Such recognition, if accorded, would show the California brethren that the action of their convention was not approved by the brotherhood generally. If we are not prepared to extend such recognition to the Berkeley congregation, we might as well withdraw our plea for Christian Union."

One of the replies which was wholly against the church was:

"Such a position certainly does great violence to the genius of our movement. We have never conceded the sectarion dogma that the local church may legislate in opposition to the Lord's plan of admitting members into the body of Christ. Where the Scriptures are silent we are silent."

President Pritchard of Eureka College wrote:

"I do not agree with the practice of the Berkeley church in receiving the unimmersed into membership.

"I believe that the action, however, lies wholly within the field of the local congregation; that it had the liberty to take whatever action it may choose as a local church.

"For that reason, I do not believe that any ecclesisatical body or any delegate convention has any right to pass judgment upon, or excommunicate from its body, representatives of a local church. Our people have ever made the local church the unit of government, and for a hundred years have stood against excommunication and ecclesiastical courts."

The "Christian" Church has for some years urged Church Unity strenuously. The writer of one of the letters in The Christian Century says: "The only method by which Christian union can ever be brought about is by the return to apostolic practice." And the apostolic practice, he firmly believes was, as to baptism, immersion. In other words that immersion is baptism and that nothing else is. Accordingly he is against the Berkeley church root and branch.

Another takes the position that they may as well give up their plea for unity if they are going to keep on insisting on uniformity in baptism.

Will the question come up at Atlanta? If it does come up will the Berkeley church delegates be denied seats? Let the prophets prophesy.

WHAT THE BRITISH REVIEWS ARE SAYING.

The Bishop of Winchester, one of England's greatest of clergymen, remarks in an article in The Contemporary Review: "What a difference it has made to England in the last few weeks to have a good conscience, to believe that she has a good cause, that she could not honorably do other than she has done; that she is really standing for peace and the freedom of the weak."

The Bishop calls on the people to steady themselves with "the remembrance that catastrophe has been historically one of the means in the hands of Providence for growth," that out of destruction comes creation, out of the old the new, and that God's face is towards the future.

He calls attention to the materialism which was in their civilization, giving ground for deep uneasiness. He cherishes the hope that "out of all the tragedy of mutual destruction there will come by reaction and awakening a new feeling of common humanity amongst the nations one with another," and that their hatred will turn not against one another, "but against the monster which the deadly sins of selfishness and pride and jealousy have called into being and set upon our shoulders."

"I have more sympathy," says the Bishop of Winchester, "with the Stop-theWar party among our workers than I have with Prussian aggresive militarism. But I would

ask its members to look carefully to it lest they may not be inviting us to embrace in home-spun the same policy which they repudiate in armor—a policy I mean of sheer national selfishness. Let England, they say, make no account of these broils, but keep her own people secure and well-fed and at work. God knows how that aim appeals to one, and how one shrinks from any course which, though it may cost us all blood and tears and money, must needs especially grind the poor. But to suffer is better than to do wrong and to beray our honor. 'Ah! but,' men cry 'there is the old fatal, glozing, delusive word, honor, the synonym of prestige or of la gloire, the moral will-o'-the-wisp which has beguiled men down so many fatal paths!' " It is vital, replies the Bishop, that we should distinguish between the two senses of the word honor, "the shoddy sense and the sterling sense, the sense in which it stands for the ideals of Chauvanism and national ambition or display, and the sense in which it makes a man true to his plighted word or responsive to the appeal of a drowning swimmer or an outraged woman." And then the Bishop of Winchester concludes with the following fine sentiment: "A nation, like a man, must be true to itself, even though it suffer. It must bear the cross that may be laid upon those who seek to be loyal to the claims of duty and faith. Or, if again, we are thinking of the moral laws that govern—what is the lesson written in letters of blood across the European sky but this, that an international system which is with thin disguises and faint qualifications frankly selfish is one which must founder at last in catastrophe and wreck. The doctrines of Nietzsche, we are told, with the worship of self-assertion and self-reliance and force, have much to do with stimulating that form of German temper which we are now shedding our life's blood to resist and through which (it is one of the possibilities) God may be fashioning a 'rod of his anger' to make us know what may come of all our strength and science and culture built up into a power which knows no law but its own will, no principle or restraint but its own interest and advantage—before it too comes into judgment in its turn."

Turning then to the labor element, the Bishop said: There are those who (speaking chiefly of our own laboring class) will decry the government and denounce diplomacy and curse the system under which the peasant and the artisan are torn from home and work to suffer and bleed as victims of predatory, and for them, unmeaning rivalries and ambitions. What shall we say to them. I should urge that their critism to be right, must be pressed a great deal farther. If the European order has been as bad as they think (and it has been very bad), we cannot shift our share of the blame or the consequences. We cannot ignobly stand out and say, 'We are not concerned, we will keep ourselves in comfort and peace.' We cannot expect when the day of judgment falls, as it is falling upon the whole European world, that we shall go unscathed."

We give now some excerpts looking beyond the war, some of them very dunciatory. Mr. J. Ellis Barker in an article in "The Ninteenth Century," on "The Utter Ruin of Germany," after showing how Germany's commerce is being utterly ruined, continues: "They who have been guilty of the greatest crime of the last hundred years deserve the sternest punishment. If defeated, the Emperor may seek and find death on the field of battle. He may endeavor to flee his country, or may be made a prisoner by his opponents. However, he should certainly not be allowed to lead a life of ease and luxury either in Germany or in another land. The colossal war which he brought about is not only a crime against civilization but against mankind, and the wronged nations should sit in judgment upon him. The German Emperor has claimed that he is responsible to God alone. Let the people of Germany and her antagnonists show him that a criminal, however exalted and however boastful, is not only responsible to God and to history for his crimes, but is also responsible to the generations to which he has brought death and sorrow. If, as appears at present, he has deliberately brought about a war which will probably devour a million human lives, merely in order to avoid ridicule and to save his prestige and soiled reputation, his crime against all mankind is so great that his fate should not be left to the German nation. He should be judged by the nations he has wronged and should be treated as a criminal to the end of his days, to gether with his partners and advisers in the crimes."

Sir Henry H. Johnson, G. C. N. G., K. C. B., was a pacifist up to the time England entered the war. Now he is a ferocious pacifist. He has an article in "The Nineteenth Century," but what we quote we have found in one of our Eastern papers. Mr. Johnston , it will be observed, piles up indemnities mountain high, even for the loss of happiness. We quote:

"For every beauty in architecture that Germany is now laying low with gunpowder and dynamite in Flanders and Brabant, in the Liegeois and Numurois and in Belgian Luxemburg and the northeast of France, she shall pay; pay for the complete rebuilding and redecoration, pay for restoration and a bit over. The more she keeps destroying the more crushing shall be her national debt. She shall pay indemnities to those who have survived the destruction of their homes in Belgium or in France, pay for the support of the widow, the parents, the children of all whom her soldiers have barbarously and unjustly slain; pay for robbing the western world needlessly, inexcusably, of two years of happiness, pay for the destruction of tourist-carrying French railways, for the interruption of our North sea fishing industry, for the loss of every penny occasioned by enforced idleness or foreign imprisonment, for every ship that she has destroyed among our fishing folk and those of France and Belgium. And none will press more mercilessly this demand for indemnification than the former friends and advocates of Germany in this country, the men and women who sought fair play for Germany in the councils of Great Britain and obtained it, who desired that her reasonable and justified ambitions should be satisfied and had secured that adequate satisfaction some months before this war broke out. * * * All the German states must go into the melting pot, Prussia, most and first of all."

One great review quotes approvingly from Frederic Harrison: "Let the Kaiser's sword be broken over his back and let him be deported to St. Helena or Devils Island."

It is pleasant to turn from such declarations as the foregoing to something of different tone in "The Saturday Review. The Review says editorially:

A valued correspondent, whose mind directs not a little of the thought of the British empire, writes: "If every German in England were to be slaughtered in cold blood we should have nothing so devilish and senseless as the Burning of Louvain and the murder of Belgians there." To this The Review says: "This may be granted without reservation. But the real question is: Are we to sink our moral standard to that of the pagan Goths and Huns?

If we answer in the affirmative we call our actions 'patriotic' or 'justifiiable,' but we shall be rank hypocrites if we attempt to bedeck our barbarism by any of the terms of Christian faith and duty."

The Review goes on: "An overwhelming strain is being placed upon our soldiers and sailors by the stories of Uhlan brutality to the wounded and non-combatants—stories we should be slow to credit except as individual acts of brutality. Are we in any case, however, proposing to make the strain upon our soldiers in the field greater? We rightly applauded Lord Kitchener's appeal to the soldiers to preserve a high standard of moral conduct and humanity. The appeal was made by a man who knows men, and also the strain that war places upon them. Many who applauded his words did not realize what they realize now; but now they realize, are they going to allow their indignation to run riot? Are they proposing to add fuel to those passions which burn hot in the battlefield and after?

Here is part of a poem which was printed first in the Daily Express of London and then widely throughout England:

You boasted the Day and you toasted the Day,
And now the Day has come.
Blasphemer, braggart and coward all,
Little you reck of the numbing ball,
The blasting shell, or the 'white arm's, fall,
As they speed poor humans home.

"You spied for the Day, you lied for the Day,
And woke the Day's red spleen.
Monster, who asked God's aid divine,
Then strewed His seas with the ghastly mine;
Not all the waters of the Rhine
Can wash thy foul hands clean.

"You dreamed for the Day, you schemed for the Day;
Watch how the Day will go.
Slayer of age and youth and prime,
(Defenseless slain for never a crime,)
Thou art steeped in blood as a hog in slime,
False friend and cowardly foe."

Another poem had these stanzas as to the Kaiser:

"Broken pledges, treaties torn,
Your first page of war adorn;
We on fouler things must look
Who read further in that book,
Where you did in time of war
All that you in peace forswore,
Where you, barbarously wise,
Bade your soldiers terrorize,
Where you made—the deed was fine—
Women screen your firing line,
Villages burned down to dust,
Torture, murder, bestial lust,
Filth too foul for printer's ink,
Crimes from which the apes would shrink—
Strange the offerings that you press
On the God of Righteousness!
"Kaiser, when you'd kneel in prayer,
Look upon your hands, and there
Let that deep and awful stain
From the blood of children slain,
Burn your very soul with shame,
Till you dare not breath that Name
That you now glibly advertise—
God as one of your allies."

There are some readers of The Pacific who will rejoice over these utterances. The editor cannot. It is sad to relate that there are some religious papers in England that have helped along the bitter spirit by printing things quite similar concerning the Kaiser. They serve only to prolong the war, and can be justified, even if deserved, only on the ground that God wishes this war to be a very long one, and that when the wrath of man praises him the wrath is praiseworthy.

All these utterances are read in Germany, and make the Germans more determined than ever before. No doubt these utterances are greatly deprecated and regretted in England.

We turn from such things as we have been quoting to an excerpt from an article in the Fortnightly Review by Mr. H. N. Brailsford:

"It is a war for the Empire of the East. If our statesmanship is clear sighted it will stop the war before it has passed from a struggle for the defence of France and Belgium into a collossal wrangle for the dominion of the Balkins and the mastery of the Slavs. When the campaign in the west has ended, as we all hope that in a few weeks it will end, in the liberation of French and Belgian soil from a deplorable invasion, the moment will have come to pause. To back our western friends in a war of defense is one thing, to fling ourselves into the further struggle for the Empire of the East is quite another. No call of the blood, no imperious calculation of self-interest, no hope for the future of mankind requires us to side with Slav against Teuton. We cannot wish that either Austria or Russia should dominate the Balkans, but if we had to make the choice in cold blood, most of us would prefer the more tolerant and more cultured German influence. If in the heat of battle we allow ourselves to rush onward without reflection from a war defence to a war of conquest, we shall find that all the old problems confront us anew. Enthusiastis for this hateful war may applaud it as an effort to destroy German militarism? That is a meaningless phrase. The allies may indeed destroy the German armies, but no one can destroy German militarism, save the German people itself. Crush that people, load it with indemnities, lop off its provinces, encircle it with triumphant allies and so far from turning to deplore its Prussian leaders, it will rally behind them in a national struggle to recover its standing, its integrity, its power of free movement. Not France, but Germany will aim to recover lost provinces and weave new alliances to adjust the ever-shifting balance of power. If once the world begins to play at map-making, it will create unsatisfied appetites; there will be states enough to join with Germany in an effort to upset the settlement. The future will stretch before us, a new phase of the ruinous armed peace, destined to end, after further years of anger and waste, in another war of revenge."

Mr. Brailsford says further:

Within a year from the breaking of Germany's power (if that is the result of this war), as Russia forces her way through the Dardanelles, dominates Turkey, overruns Persia, and bestrides the road to India, our Imperialists will be calling out for a strong Germany to balance a

threatening Persia."

We close this article with a statement made by Count von Bernstoff, the German Ambassador to the United States a few weeks ago in New York! "As long as they talk of crushing and dismembering Germany there is absolutely no possibility of peace." He was quoting, he remarked, Premier Asquith and other eminent Englishmen; and continued:

"I have no idea that Germany could be crushed or dismembered. No lasting peace would be possible if inch of German territory was given up. That applies to the colonies of Germany as well as to the German empire itself. It is perfectly clear that if any territory was taken Germany would arm again to the teeth."

A LETTER AND THE REPLY TO IT.

One day last week the editor of The Pacific received a letter from the pastor of one of our churches which set him to earnest thinking. A reply was written. This along with the main parts of the letter was read to two friends, who suggested that both the letter and the reply be printed in The Pacific.

The letter which was from a pastor greatly beloved, a man of ability and deep spirituality, was as follows:

"After weeks of inward debate, I write reluctantly to ask that you will kindly discontinue sending me, "The Pacific," allowing the remainder of my subscription to lapse. It is the only way of protest I have against what seems to me a grave injustice to your constituency, the using your editorial pages for the acutely partisan discussion of political themes and debated national questions on which there is deep feeling. I felt this equally when you were attacking Pres. Wilson's policies in the spring. But it is now more trying and really painful when your defence of Prussian militarism seems to me an affront to the great body of Christian sentiment in this country. One wishes to hear all sides of a question, but one does not wish to have a religious on church paper used for the intensely partisan argument that has of late filled your columns to the pain of many. I should be grateful, therefore, if you would allow me to drop from the ranks of your subscribers."

The reply to the foregoing was in the main as follows:

"Please do me the kindness of reading what I have to say herein in reply to your recent letter, in way of explanation. It was a very great surprise to me, and it seems to me must have been written without a thorough understanding of my course as editor. First, as to editorial criticism of President Wilson's policies last spring. I have always admired Mr. Wilson, and said long before he came up for the Presidency that I should like to vote for him, though a Republican. I did vote for him, and have had no reason to regret it.

"Wondering what may have led you to accuse me of using the editorial pages of The Pacific in criticism of President Wilson, I have spent considerable time looking through files to find what had been said. Thus far I have found one item, not an editorial expression, but merely a quotation from a doctor who had come out from Mexico as a refugee, that our government would yet have to intervene, and that Roosevelt should be sent down to rule them, as the only man the Mexicans would fear and obey. I quoted that doctor's words just as I often quote other matter, never thinking that what he said would be considered my own thought. Last week I quoted the Rev. Dr. Turney, (page 14 of Pacific) as to the Jesuits and the war. Now, I am far from believing just as Dr. Turney does. I have often thrown such things in as a contribution to the current thought on a question or problem, thinking that every one would so understand it. I cannot append to everything a word of approval or disaproval. I have been governed by the idea that people would like to know what others—persons of some eminence, or with facilities for finding out things and thus having opinions of some weight—are thinking and saying, and not so much what the Editor of The Pacific may think.

I will look again to see what else I may have said about President Wilson's policies. But whatever I may find, I feel certain that it can be similarly explained.

At one time last year I defended President Wilson at the great risk of being accused of defending white slavery.

Today I am a Progressive-Republican-Democrat. I do not believe there is to be found a less partisan person politically in the state of California than I am.

I may vote for Wilson again, and I may not. I am sure I have no criticism to make of his Mexican policy nor any other. And I am also certain that I have not the least desire to say anything partisan in The Pacific.

"Now as to what I have said on the European war. It has always been my policy to take into account everything I could get hold of before passing judgment on an individual or a nation. Before I condemn a man unqualifiedly for a wrong act I wish to know what has led up to it. Likewise as to a nation. I stated in The Pacific several times that the people of our country generally condemned Austria and Germany, and quoted some of the severest denunciations along with the ground for them. Thinking that a side on which so much was being said, in conversation, in public addresses, and in the newspapers and magazines could well take care of itself, I proceeded to set forth some things universally admitted, I believe, as facts, which seemed to me to have some bearing on the case. I did exactly as I have done all my life, as Editor or in any other capacity,—all the while admitted, stated, that there was another side, often quoted something on that side, but went on pointing out many things which I knew some people had no knowledge of or were forgetting. Everythink said of a historical nature concerning England was on the authority of Englishmen themselves—English historians, writers in the great British reviews; and Englishmen were quoted in support of current matter such as Sir Phillip Snowden, Ramsay MacDonald and the Labor Correspondent of the British Congregationalist.

"Indeed considerable of the matter in the Pacific which has given offense was not editorial opinion at all, but merely quotation from my wide reading, and intended only to throw some light on the situation. For this reason many persons on both sides of the question have thanked me for my articles. Because of the pressure under which such work is done things have gone in which I have wished I had kept out when I have read the article after it was printed. For example in the last number of the Pacific: I quoted Prof. Sloane of Columbia University as having said certain things in an effort to stay what he called hysterical exhibitions of partisanship. Now, it is not likely that Prof. Sloane meant what that expression might imply to some persons. I am sure I did not mean it. Perhaps there had

been in New York some hysterical exhibitions; but Prof. Sloane and all of us well know that there is nothing hysterical in the expressions and actions of people in general, with respect to this awful war.

Further, what Professor Sloane said as to disregard of Belgium neutrality is open to misconstruction, and should have been guarded against. Editors see those things quickly enough when the pressure is off, and they look over the paper. When I edited a political paper back in Indiana, and owned my own press I sometimes stopped the press and changed an article because when I took up the first paper turned off and looked it over I saw, what I had not seen before, that it might easily be misconstrued. Once I took out an editorial note of considerable length and held the press while another was being written and put in type.

"But, perhaps you think, as a business man in San Francisco said to me recently, that I have erred in considering this European war at all, or in any way, that might arouse feeling. This business man said I had disregarded the President's wise request for neutrality. Well, all the leading Eastern papers have disregarded it, and much more than The Pacific has. I have said in The Pacific,"—"Take far-reachings views." "Don't try to fix or apportion the blame." "Only the calm historian, of future years, can apportion things aright." The Outlook and The Independent have in their editorial articles roundly condemned Austria-Hungary and Germany. All the leading Eastern dailies have been pronounced and outspoken. Many of them have in their Saturday or Sunday editions published a large number of letters from readers—some on one side; some on the other, and very illuminating whole page articles on both sides have been published. Perhaps a paper distinctively a church paper should not have done what The Pacific has done. There will be a difference of opinion as to this, no doubt. Some have done to some extent as The Pacific has done; many, perhaps, the majority have not.

"That the San Francisco dailies in general have not done as the Eastern dailies have is due, I presume, to the fact that it was feared it would be an injury to the Exposition. But what can be found so to be decried as the publication by the Hearst papers of the Hall Caine articles?

I see that the last number of The Congregationalist contains an article by Edwin D. Mead, a director of the World Peace Foundation, which holds that England is culpable along with other nations. This, you may say, was not an editorial expression. Very true; but I haven't money to pay for articles; so cannot get them; and have had to have in the Pacific for years, on great questions, a sort of a digest of things printed elsewhere, but which I think my readers may not have read. That I have thought was the only way I could, while so hampered, get out a readable paper.

If in the Euorpean war I have not kept the balance between the nations, it was not because I was not sympathetic with England, but because I saw that minds everywhere were kept fixed on Germany's breach of faith and on Austria's refusal to arbitrate, to the neglect almost entirely of other things that had most vital connection, and which I believe profoundly our own people and the people of England must keep in mind for their own good and the good of the world.

"This question as to what a church paper should do and should not do is often a puzzling one. A few months ago I quoted out of a pamphlet by Professor Bade of Pacific Theological Seminary his statement that the Ten Commandments sprang out of the thunders and lightnings of human experience rather than out of the thunder and lightnings of Sinai. I did it innocently and without any indorsement, but one woman let me know that she did not want any such thing as that printed in her paper. The publication of the addresses by Congregational leaders on "What We Believe" gave offense to some.

"Again as to the war: I can see readily how some have been pained by the course of The Pacific. In one way and another this terrible war is paining the whole world. If there are any Christians in the world, then Christian brother is arrayed against Christian brother in Europe. I could pick two men who a few months ago were held all around the world as fine Christian men, yet today they are urging on this bloody war, one on one side; one on the other. Why does'nt God bring them to see alike? Why do not the good people of this country see alike on this and other problems? I do not know. Who does know? And so we go on, and often blunder and give pain, when we do not wish to, even when we try to avoid it. Some will say the devil is in it, and in us too, or some of us. Others that it is God's way of moulding us and his universe.

Since the foregoing was written, I listened to an address by Dr. Aked in the First Congregational Church of Berkeley. He stated his desire to be neutral and fair to all. At the close he was applauded, so far as I could observe, by all of the four or five hundred people in attendance. Nevertheless Dr. Aked said some scathing things of England, backed up by references to other Englishmen.

I cannot agree with you that you had no way to protest except by asking me to stop sending The Pacific to you.

I shall not, unless you again write to me to do so, take your name from the list. If you do so write again, of course I will do so.

Every week something new arises which seems to demand comment. For example I wish to say something next week concerning General von Bernhadi's book, which is misunderstood greatly. I believe I can do it in such a manner as not to give offense.

I had it in mind to write something about Monarchial Socialism, the Industrial system of Germany and incidentally Militarism. I do not think I shall do that now, for the task would be too great; and I might be regarded as defending Prussian Militarism, because I should have to compare it with Militarism elsewhere; and, although condemning it, might not be able to condemn it enough, in the judgment of some. There are other things about which to write, though I must confess that I like to write on the livest questions and things relating thereto."

"TOUCHING THE CROWD'S IMAGINATION ABOUT WAR."

Albert W. Palmer, pastor of Plymouth Congregational Church, Oakland, said in his Sunday evening sermon:

"No man can measure the value and possible far-off effect of the prayers of thousands of human spirits vibrating down into the heart of the spiritual universe, unto the very heart of God. No man can measure what unseen forces may be released and put in operation by a nation's prayer.

"But let no man, however deep his faith in the spiritual forces of life, think of prayer as a lazy-man's device for

getting things without effort. 'More things are wrought by prayer than this world dreams of,' but they are not the things which we have been too lazy or stupid to do by our own energy and intelligence. If we ask God to bring peace, we must also be doing our share, using our resources to their utmost limit.

"Now what is it that makes war possible? It is the crowd's perverted conviction that war is glorious, or profitable. This conviction has not been carefully reasoned out. It is not based on scientific observation. It is simply the false inheritance from a false past with its tawdry uniforms, its martial music and "embannered lies.'

"The time has come to quicken the crowd's imagination about war.

"Oh snap the fife and still the drum
And show the monster as she is."

"The crowd would rather be good than bad if it could clearly see what goodness is. The great heart of humanity is sound. When the crowd, the world's democracy, has its imagination awakened to what war really is, war will cease to be a game possible for Kings to play at.

"War is always war on human welfare. It means poverty, lowered vitality, postponement of real social progress.

"War is always against an unreal foe. The real battle lines of humanity are not between nations, but between the oppressed and underpaid and their exploiters, between the forces of social efficiency and forces of social waste like the liquor traffic, between the inventive and creative genius of man and the raw material of nature.

Let us awaken the crowd's imagination about war and wage war against real foes not unreal ones?"

Prayer for Peace.

The following prayer, prepared by the pastor of Plymouth Church was used last Sunday at both services:

We beseech Thee, O Lord, to hasten the day when true peace shall prevail among all men and nations. In sincere repentance for all selfish deeds and unbrotherly desires we would dedicate our lives this day to those ideals and purposes which bring peace and banish war. Lead us in the paths of self-control. Lift us above commercial jealousy and racial prejudice. Make us friends and fellow-citizens with all mankind. Teach us reverence for justice and right reason and impress upon our souls the lesson of the futility of force.

So make us worthy to share and, if it may be, to lead in the ultimate federation of the world. Amen.

MEETING OF THE EXECUTIVE COMMITTEE OF THE NATIONAL COUNCIL.

Ten of the eleven members of the Committee gathered in Boston, September 23, for the sixth meeting since the Kansas City Council. The promotion of interests entrusted to the Committee is so largely a question of continued care from stage to stage that there are not many specific things of general interest to report as passed upon at any given meeting.

Mention should be made of the judgment reached by the Committee that as the Council is now to meet biennially it will be wise to limit its sessions to eight days instead of nine as formerly. Adjournment will thus be had Wednesday night instead of Thursday night. The Committee will plan for the next Council on this basis and will submit the question of future policy to its decision at that time. This arrangement will not only slightly reduce the draft upon the time of the delegates, but will be of specific advantage to the pastors in attendance by enabling them after the close of the Council to reach their fields in practically all parts of the country before the following Sunday. The shortening of the sesssion, together with the fact that somewhat more room must be made for Council business, will necessitate the compression into smaller compass of the programs of the missionary organizations. It is believed that they will find compensation for this in the large and growing hearing which is afforded their speakers under the plan of meeting with the Council. For at least one session of the coming Council, the delegates will be asked to assemble in group meetings, each group composed of those peculiarly interested in some special feature of the work of the Kingdom. It is believed that this will both economize time and will permit more intimate and detailed consideration of important themes than can be had in the general meeting. The dates of the New Haven Council are October 20-27, 1915.

Year Book plans for next year were considered and pushed forward another stage. The Committee are hoping to maintain the high level of value which Dr. Anderson has given the Year Book and at the same time to secure its appearance in season for use at the spring associations and conferences. This is needless to say not an easy matter and can be brought about only by the hearty co-operation of all who are concerned in its production—clerks, pastors, registrars, missionary treasurers, the Council office and the printer. Such co-operation is earnestly asked by the Committee. The slogan for next year is "A May First Year Book." The Committee will continue the plan of printing on the back of the book, the year whose statistics appear within and suggest that all accustom themselves to the designation of a given edition by the name of the year which it covers. Thus the next issue will be "The 1914 Year Book."

One of the sub-committees has been asked to assume special care of the subject of the conservation of church property which by the action of the last Council was entrusted to the Executive Committee. A large body of information and experience on this exceedingly important matter has been accumulated by past Council Committees. The independent organization of Congregationalism makes it peculiarly easy for church property to be diverted from its denominational connection; except for the conserving function of the Church Building Society, the losses would be much larger than they are. As it is, they are very considerable. In view of the fact that the denomination has $81,000,000 of church property, the significance of the matter is evident.

Pursuant to the Committee's plan of seeking sympathetic acquaintance with the work of the various Council Commissions, the Commission on Social Service was invited to be present at this meeting. It was represented by Secretary H. A. Atkinson, Dr. John P. Sanderson of Chisago, Rev. E. B. Robinson of Holyoke, Mass., and Rev. F. A. Summer of Milford, Conn. Dr. Atkinson presented an outline of the work of the Commission for the ten months since his appointment and a forecast of its plans for the

coming year, after which some three or four hours were spent in conference concerning the Commission's problems and tasks. The Executive Committee was so keenly interested in the presentation made and with the scope of the plans submitted that it desires to commend very earnestly to pastors and churches, the utilization of the Commission's services, during the coming year. The interests which it is set to study are so vital and at the same time so complex that there is need of wide spread and sympathetic co-operation.

The activities of the Commission for the past year as outlined by Dr. Atkinson come under the following heads—

(1.) Collection of Information. In this line, the Secretary made an extended visit to the South for the study of social conditions in colored communities where we have Congregational churches. A three days' campaign was conducted in Savannah in this interest. The end sought is to make the local Negro Church a social and community center, a thing woefully needed and in the past notable by its absence. Two studies were made in the State of Wisconsin, one of an extensive rural community in which the rapid change in the composition of the population and economic conditions has resulted as in so many thousand other country places in weakening or destroying the country church. The other was a study of an important manufacturing plant where for many years the plan of admitting employees to partnership through purchase of stock and representation on the Board of Directors has been followed with notable results in the operation of an industrial democracy. Reports of these two studies will soon be published.

A large amount of time was given to an inquiry as to the facts concerning conditions in the Calumet region of Michigan and in Colorado, where industrial strife has been so prolonged and tragic. The results of these inquiries have been printed in the "Congregationalist" and other periodicals, and have furnished the Federal Council of Churches at its request, which body will soon issue them in pamphlet form. In West Tampa, Florida, a study of the community was made with special reference to the cigar making industry, and the social conditions which surround it. In connection with this a series of evangelistic meetings held in the First Congregational Church of Tampa, which seemed at the time in danger of dissolution. Its work now appears to be going forward prosperously.

(2.) The Furnishing of Educational Material. The Commission has prepared a variety of types of printed matter, a large amount of which has been circulated among the churches. The Secretary has also contributed a Social Service department to the adult Bible Class magazine of the Pilgrim Sunday School Series.

Among other things, the Commission provides a suggested Social Service program for the churches, containing a "Minimum program for Men's Work," a "Minimum program in Organized Charity," and a "Minimum program for the Country Church."

(3.) Field Work. To a limited degree of the Commission's office is able to furnish speakers on request to present different aspects of the churches' social task. The Secretary has spoken in State conferences, associations and local churches in every part of the country except the Pacific Coast. He has also represented the denomination in many inter-denominational relations, being present at the National Council of Charities and Corrections, the Southern Sociological Congress, acting also as Associate Secretary of the Social Service Commission of the Federal Council. He atended the meetings of the American Federation of Labor, the Civic Federation and other organizations.

For the coming year, the Commission plans to push forward the lines above described and in somewhat larger degree than has hitherto been possible to co-operate with local churches in making community surveys and in working out with them a program of activity adapted to the conditions found. The secretary is just now engaged in making such a survey by request of Dr. Boynton and the Board of the Clinton Avenue Church of Brooklyn in its parish. Others are planned for the near future.

By the invitation of the American Missionary Association, a trip will be made to the South in the early winter with the purpose of instituting plans for community leadership by our negro churches in places where the association is at work.

DISCUSSION OF PROPOSITION TO MAKE THE SERMON ON THE MOUNT THE BASIS OF DAILY CONDUCT.

Sidney Strong.

The discussion of the Sermon on the Mount and the proposition to use it as a basis for daily conduct have awakened many questions and responses. Let me give extracts from a few representative ones:

"I am sure you are right in what you say. I am sure also we should adopt the plan you outline. For some years, my better mind has run in that direction. One year ago, I gave quite a long series of sermons on the Sermon of the Mount. Such subjects as "The Kingdom Character," Matt 5:3-12. The effect of that Character on the World, 5:13-16. The Kingdom Character the Fulfillling of the Law and the Prophets 5:17-20. Christ's Interpretation of the Law Against Murder, 5:21-25, and so on. It stirred up great interest in my Church and opened the way for a series of special meetings which the people asked for."

2. "I have read very thoughfully about "A Proposed Enterprise for this Age." I have also just read again very thoughtfully, the Sermon on the Mount. I have never been able to live up to my own interpretation of the Sermon. It is probable that I shall fail in the future as I have in the past.

"The precepts of the Chinese, the Hindu, the Greek, the Persian and the Moorish teachers have entered into my ethical creed, without conflict with its Hebrew elements. In a blundering way, I follow the Parsee mandate for the morning—"This day, will I speak, think and do only that which promotes the true life." Almost every day, there comes to me a clearer conception of the true life. At present that conception does not impel me to unite with any organization whatsoever. As a member of the human family, I am pressed with the practical needs of my kindred. I cannot assume the duty of fixed-time meetings, or any of the machinery that inevitably comes into use with new enterprises. Moreover, I am pledged to certain, more or less public undertakings that require my energies.

"I write all this, hoping that you will truly understand why I do not join in so fine an enterprise as that which

your printed papers propose. I am glad to know about your undertaking and I wish it well."

3. "After long, persistent and reckless endeavor, I have concluded that the Sermon on the Mount is not possible of practical application on a materialistic or dualistic basis, and since eradicating the pollution of materialistic hypotheses, I find it not only practical but scientifically demonstrable as well."

4. "I like your motive but not your method. You have certainly come a long way in reform. Think you are a man who deals with the Lord, but I question whether any one man in this frightful age could possess enough of the Spirit and wisdom to elbow his way back through the wreck and ruin of minister priest and pope and stand nineteen hundred years in the past on the Divine and apostolic plan in both faith and practice.

"The immortal Fletcher in his Checks to Antinomianism, makes much of the 5th of Matthew, showing how the Gospel was more binding on us than the ten commandments, that the moral part of the decalogue was never abolished by Jesus Christ and His Gospel; but Fletcher never mutilated the Gospel, as I fear you would do notwithstanding your very honest, pure motives. This is very easy to do with such a chest of jewels at our hand as the Sermon on the Mount, as there is such infinite merit in it. The Gospel is a whole and cannot be broken. We cannot take from or add to. This means the inspired Epistles as well as the four Gospels."

5 "The question arises "Why the effort?" Has the church failed to lay proper stress on this particular part of the teaching of Christ that it becomes necessary at this stage of the church's history to segregate it from all of the rest of the Bible for special effort?"

"Is it possible for an individual to so shape his life and actions as to conform to the Sermon on the Mount and maintain his position in the business world? The question is whether there will be one hundred men who will volunteer to join our movement, thinking they can succeed; ignorant perhaps of the fact that we must move with the social mass or fall. Perhaps the 42 verses of the 5th Chapter of Matthew would test their pledge if they were to wander in the vacinity of Washington Street and Second Avenue.

"Again how can we pray 'Give us this day our daily bread,' when God in His mercy, bestowed upon this Nation the greatest crops in its history, only to be held by speculators for PROFIT, while thousands of God's creatures are dying of hunger and the commercial interests of the country are pulling every political wire to get the Government to buy ships to transport food and clothing to the warring people of Europe, while thousands at home are not secure in food for one day ahead.

"The ordinary man feels that the church has compromised with the powers that rule today. He sees men who are held in high esteem by the Church resorting to every known trickery in business. He sees the Church and its subsidiary organizations discussing social questions and looking at these social questions from every angle except at right angles and he says when the church will purge itself of those who profess Christ but practice the trickery of business for their wealth they will then have confidence in the church as their friend."

6. "I notice your suggestion as to living the life of the Christ as laid down in the Sermon on the Mount. And it has given me more astonishment than anything ever coming to me from such a source as that of one of your profession.

"I will call your attention to the fact that there is already a community doing that very thing. I have just come from a sojourn of several months of living in the region of B. C., where there is company of Doukhobors (6,000 in all). These have found a way of doing away with war by never fighting; and are not as the hypocrites are by ever "seeking" for a way.

"They are making a paradise of God there wherein dwelleth righteousness, and not as the Christian Civilization is making in Europe, and as I believe has ever made, a "Hell" on earth.

"These never seek for gain through the sacrifice of some one else, ever looking for a victim, but individually they sacrifice themselves, going forth in the morning and coming in of the evening with the dust and grime of the fields upon their faces from their honest toil; and withal with songs because of their indwelling good conscience. They have abolished pride, strife, covetousness, and all the great evils following in their train. This I know from living in their midst from time to time, having property interests adjoining theirs."

7. "Thank you for remembering me with your very interesting circular letter. I doubt if the clergy fully comprehends the frankness and freeness with which the laity of all kinds is discussing things spiritual; all confused, all groping in the dark, all unsatisfied with the formalism, the clericalism, the conventionality of the organized churches; but all hopeful and all anxious, no matter how their conduct may or may not square with their anxiety—to do right.

"What we need, if I may put it graphically and without offense, is more christianity and less Christianity, making the distinction just as we do between Democracy and democracy, and Society and society. If I apprehend your idea this is very nearly what you yourself have in mind. I hope; you may succeed with your part of the work. Personally I feel like a speculator looking for a dos pou sto (place where I may stand) of Archimedes. The Deity man who looked like Michael Angelo's Statue of Moses, a personage full of hatred, terror and revenge, especially upon had little boys. Education and age changed that idea which was that of most of New England in my day.

"Since then my views have been fluid and not fixed, to use a chemical simile. A namesake and perhaps a relation of yours puts the case as I would myself put it, though I do not coincide with his views at all points. I mean Josiah Strong in his "The Next Great Awakening."

"No matter how tolerant or intolerant we may be of each other's views, no matter how we may agree or disagree on the meaning of the Christ, to my mind the greatest of all ideas ever expressed to man is contained in "In as much' etc. Matt. 25:40."

8. 'Your manifesto has stirred me. I don't think I want to say that the church has failed. I think that, imperfect as its work has been, the leaven of its truth has been so mingled with the thoughts of men, that the kingdoms of selfishness are undermined, and are tottering to destruction today.

"The world has learned more of the futility of selfish-

ness in the last six weeks than in all the foregoing centuries; and it is the saturation of the mind of Christendom with the principles of Christianity that has made the world ready for the revolution against war which is taking place today. Nothing would have brought this to pass, I suppose, but this fearful carnage. It is a terrible price that we are paying but it will not be in vain.

"Such a practical experiment as you propose to try will, however, be of great interest and value, as a testimony, and I hope, as a guide. I shall want to know all about it.'"

Such are some of the replies.

It is impossible to refer to all of these letters, except in a general way, and repeat what is intended in the proposition, to gather a group to conform their lives to the Sermon on the Mount. There has been no thought of forming a separate organization or church; or of asking any to give up any present organization. The fact that one has not been able perhaps to live up to the Sermon on the Mount or is unable to take on more meetings, does not stand in the way of participation. A group of people engaged in such undertakings would not attain perfection; neither would a "meeting" be necesary for everyone, although a meeting is highly desirable.

It was said that to choose the Sermon on the Mount as the basis for conduct would be repudiating the rest of the gospel. "The gospel is a whole and cannot be broken." Now, the reason for selecting the Sermon on the Mount is not to repudiate any other truth. It was felt that the Sermon contained in a compact form the cardinal ethical principles of Christianity—just as the ten commandments sum up the Mosaic Law—so as to form a practical working basis for conduct. To make a platform or side walk we do not use all the lumber in town; only that which is fitted and sufficient for our needs.

Is it possible for a man to conform to the Sermon on the Mount and maintain his position in the business world? Granting that a company of Doukhobors in British Columbia do live the Sermon on the Mount, is it possible for a group of people in Seattle to do it where the whole environment is so strongly hostile to its principles? I will admit that here is the rub. Can a man live without participating in the dividends and crimes of social selfishness? My reply is that it is worth the venture. It would be better to belong to an enterprise that had hope and salvation, even though one perished, than to continue on the old road of chaos and waste. Men give their lives, in order to destroy tuberculosis and yellow fever; why not even more to destroy the microbes of anger and prejudice and unforgiveness and fear—mankind's greatest enemies.

It was said that the Sermon on the Mount will be practical only to those who repudiate all materialistic and dualistic philosophy of life. By this it is meant that one must first believe that all is spirit or mind. This may be true; but it will be best at the outset to put to one side all philosophical discussion and for those of all theologies and all philosophies and none to address themselves to the common ethical task of applying the principles of the Sermon to the conduct of life. Let each one retain his own theology and philosophy while all hands are put under the common task of bringing in peace and purity and faith and love. Besides, it is likely that the best theology and best philosophy will be beaten out on the anvil of experiece.

One said that he was like a speculator, looking for a place on which to stand. He no doubt represents thousands of our best men and women who have come from our schools, with high ideals in mind and glad hope in heart, but are now "groping in the dark all unsatisfied with the formalism, the clericalism, the conventionality of the organized churches, and yet all hopeful and all anxious no matter how their conduct may or may not square with their anxiety—to do right;" and who are "looking for a place on which to stand." It is exactly this state of anxiety and desire that has caused me to turn to the Sermon on the Mount and to offer it as a dos pou sto:—a place on which to stand from which to move the world. It is the place that Jesus chose. Has he not approved himself sufficiently to make us follow his leadership and make the adventure worth while? There will be nothing worth while lest; there is the promise of every thing to be gained.

The masses are still as sheep without a shepherd. There is still more faith among Christian people in coercive methods than in the power of love and truth. There is still little belief that great strongholds can be cast down by weapons that are not of the flesh. Money is still permitted to shape the methods and policies of churches as well as voters on political and moral questions. There is still a notion that evils can be cured by law; a notion that the causes back of great evils like the present war are entirely economic and that the nations are in the grip of blind forces.

The thing that is needed is the gospel of personality, to believe that man holds in his soul the controlling forces of life. Men should be called upon to regulate their lives not by economic considerations but to build them on the substantial foundations of faith in love and purity and truth—to "do the words" of the Sermon on the Mount. To do otherwise is to continue on the same old dreary road that the nations have trod—the road that ends in overthrow and chaos. As Alfred Noyes says:

Marching out of the endless ages,
Marching out of the dawn of time
Endless columns of unknown men,
Endless ranks of the stars o'er-arching
Endless ranks of an army marching
Numberless out of the numberless ages,
Men out of every race and clime,
Marching steadily, now as then.

See the gleam of the white sad faces,
Moving steadily, row on row,
Marching away to their hopeless wars;
Drum-taps! Drum-taps! Where are they marching?
Terrible, beautiful human faces,
Common as dirt, but softer than snow,
Coarser than clay, but calm as the stars.

Jesus, in his Sermn on the Mount, has shown a better way, and has revealed the life that is "life indeed." All the horrid waste and cruelty and crime—diabolical in its motive and results—may be averted. Unto us, unto all, is presented a plan for the possession of the peace that the world can not give and cannot take away—which is the peace of God.

OUR NEW INDIAN MISSION AT FORT BIDWELL.

(Since last November Rev. H. M. Bowman, formerly of the Kenwood Church, has been engaged in missionary work for the Indians at Fort Bidwell, Modoc County, California, where a large government Indian school is located in the old barracks which were used as a military post in the Modoc war. The Indians are mostly of the Piute tribe, and live along the border of Nevada extending down to the Pyramid Lake reservation and in fact all the way south to Arizona. Many of them understand little English and largely retain their old customs and habits of life. Mr. and Mrs. Bowman have already won the entire confidence of these naturally suspicious, reticent people, and are enthusiastic and untiring in their work among the Indians. Mr. Bowman has acquired a considerable knowledge of the Piute language and greatly aids the government doctor in caring for the needs of the many old and sick Indians. The following letter is cordially commended to the attention of our readers.—Editor.)

Fort Bidwell, Cal., Sept. 28, 1919

To the readers of the Pacific:

Dear Friend:

Our winters are cold at Fort Bidwell. They are also long-lasting. We have already seen the loftiest hills about us whitened with snow. Before a great while, we shall find it unecessary to "lift our eyes unto the hills" to see this whiteness, for it will be in our midst. It will lay heavily upon the roofs of our houses, it will lay in heaps about our streets and lanes, it will cling to every tree and vine. Underneath our feet we shall hear it creak discordantly, as we walk it will beat us in the face like coarse sand thrown with violence. The wind will rise and the mercury will drop. We shall close the doors a little tighter, pile more wood on the fire, and thank our stars that we are "not as others."

Now, these "others" I would have you consider for a moment. In and about Fort Bidwell, during the winter season especially, are a great many Indians. Very few of them live in houses. Their homes are tents made of everything, from a poor grade of duck to a poor grade of burlap sack.

Many of these people are totally blind, others are too old or diseased to provide for themselves.

Their clothing, if clothing it might be called, is old and thin and ragged. Very few of them have any underwear at all, and those who have any find little benefit because of its having been worn out before they got it.

A few days ago, the Government doctor and I went out to see a sick Indian woman. She was old and in a bad state with Bright's disease and other complications. We succeeded in persuading her to come to the hospital for treatment. As the nurse was away at the time, my wife bathed her and put her to bed. All she had on in the way of clothing, was a thin calico dress. Not a a stitch of underclothing, not a stocking. This is the condition of many of these old ones. They are without shoes, their feet being wrapped up in rags or burlap or at the best moccasins which give free access to the wet and cold.

Two or three of the churches have promised to send boxes of clothing etc. I write this to request churches, societies or individuals who may feel it a privilege to do a kind act, to help in making these old people comfortable for the winter.

Bedding is especially needed, blankets, comforters, quilts. If you have a good warm blanket or quilt that you would like to give, don't hesitate because it is but one. Send it to me Parcel Post, and I will see that some one gets it that will be more comfortable because of it. Or, it might be an overcoat or some other garment for men, women or children. These things need not be new, but should be in good repair and by all means clean.

I trust that some who read this will take a keen interest in helping these people.

"Inasmuch as ye have done it unto one of the least of these."

H. M. BOWMAN, Missionary.

DOING GOOD.

Roy H. Campbell.

You might have a hard time hitting upon the three pictures which Chicago has chosen to engrave upon my mind. They are as far apart in the interest to which they make their appeal as they are in the sections of that great city province which in turn they vitalize for the visitor. First of all are those turbulent acres to which Illinois and Iowa send their fat herds, announcing their business in no dubious terms to the approaching elevated.

The swift precision with which those sweating workers aided by simple but marvelously adapted machinery transform the contents of those fenced lots into food, fills the looker on with keen admiration. It takes away the nastiness of the blood drenched floors. The picture is one in which Toil holds the center. The Stock Yards with their associated activities filled with the bleating of sheep and the lovely sounds of the killing pens put an indelible record on a man's mind of work work, work that the hungry may be fed.

The second picture which a man with any claim to a versatility of interests is bound to remember is far apart from all this clamor, resting peacefully in a quiet and lovely setting over on the North side. Of course I am speaking of St. Gauden's bronze which holds for the generations to come our Lincoln as our century knows him gentle, strong, homely, human, big with all that life can crowd into a great heart, and a stalwart frame. The artist has put words on those lips and if you listen you can hear them. The eyes are seeing eyes not dead metal. The whole form, head and noble body, is telling you of the ideal, of the unutterable aspirations of the human heart, even such hearts as beat under the dirty jackets of those killers of cattle. Then midway between and trying with daily acts of common kindness to relate the one to the other is Hull House, doing good.

It is a pitiful little tale which Miss Addams tells of the girlhood out of which all this activity grew. Her body was crooked, the head held to one side. Her father was a most imposing figure in his Sunday frock coat, his fine head rising high above all others. And the "ugly pigeon-toed little girl" came in into church with her uncle James hoping the strangers present might take her for his daughter and fail to see any relation whatever between her deformed body and the tall, dignified teacher of the Bible class. She thus early began taking upon her own shoulders the burdens of others. And her very lack of any cast iron ethical

system which might forbid her fastening an unwelcome relationship upon her uncle has stood her in good stead in dealing with the complicated human problems which come to head in Halstead street. Miss Addams is not crooked now in body or soul. She is straight all through and the people of Chicago know it. It has become a fact in their life on which they rely. The paper announced that Miss Wilson, daughter of the President was to dine with Miss Addams in Hull House on Tuesday evening. This announcement, with the proper descriptions and personal appeal to make it interesting, occupied a good quarter of a column in the Chicago American. It did not indicate however whether the dinner was to be noteworthy, because Miss Wilson was a guest in the home of one of their citizens, or because Miss Addams was to give a dinner in honor of a visitor to the city. I doubt if anyone thought sufficiently to distinguish what was most important in the news item. Miss Wilson came as a learner and not to confer a favor. She sought a place which was representative of a type of service which in many cities now has its more or less worthy imitators. Interested herself in the normal avenue which a social settlement offers a wholesome woman for service; she came to see the machinery which this spirit of helpfulness has set up in Chicago's industrial section. For the same reason our little party on the Friday afternoon preceding, armed with a letter of introduction and a street guide, were taking our way toward Hull House. It was on toward evening and already the home going crowds, smelling of the day's work, were filling the streets. In our going we asked at intervals three work clad men where Hull House was and not one of them failed us. The eagerness with which they pointed us on revealed a personal pride in the possession of the knowledge we sought which I am sure our imagination did not supply.

We had read of Miss Wilson's invitation to dine at Hull House and so American democracy received for us a new demonstration when the simple words of the letter telling of some visitors from California brought Miss Addams down to the reception room and with her an invitation to dine. The reporters of Mr. Hearst's paper failed this time though in catching the scent of an interesting happening. It was a wholesome hearty company with which we sat about the table in the dining room with Miss Addams at the head and her fellow soldiers on either side engaging in quick comment on the things of passing interest and later in a conference about some work which a committee from the house had to get done on short notice. Institutionalism is almost lacking in this main portion of Hull House. The furniture, chairs, tables, and lounges, the wall decorations, the air of well ordered quiet was typical of a cultured home. And the rest of that huge plant, through which a young man of engaging personality and the ability of sympathetic interpretation guided us, showed the unmistakable touch of that home spirit.

It is the adaptability of Hull House and its mistress which impresses the careful observer. Here is no ready made scheme to solve the social problems of the city. Scientific, and exhaustive, lacking altogether the air of shiftless inconsequence as the work does there is nevertheless an alert air of looking ever for the next move. Scores of measures have already been tried, have worked for a season, and then have been turned into history. Enterprises have been given birth and reared into sturdy youth and have then been put into the care of the city. It is as healthy and as changeful as life itself. The work is really the soul of a woman finding expression in a score of ways for sympathy, for resolute courage, for fine living.

In the summer of 1894 Miss Addams records an event which gives testimony to the quality of the life being lived on Halsted street. It was the time of the street car strike when the air of the city was full of dreadful hositility centering about the blue clad troops sent there by the President's orders. She needed counsel to steady her in the storm. There seemed but one place to go and to that place she walked. Lincoln, embodied in the lifelike lines which the sculptor's hands have fashioned, represented for her a shrine. She returned from the Park with "charity towards all" in what seemed here an "irrepressible conflict." That same spirit is now in the throbbing life given expression each day in Hull House. We came in personal contact with it and went on our way refreshed.

Among the Churches.

Pacific Grove, Mayflower.—Seven were received into membership October 4, five of them by letter. Two were baptized as they joined, and four little ones received the baptismal consecration.

San Francisco, Bethany.—A chorus of thirty voices sang the cantata, "Daniel" Sunday evening, Sept. 20, to a well filled house. Rev. R. H. Baldwin, speaking under the auspices of the Anti-saloon League, gave the thrilling story of his own life, on the previous Sunday. His story is an exceptionally telling argument against moderate drinking.

Bakersfield.—Bakersfield, First had a get together rally, on Wednesday evening, Sept. 23, in place of the regular weekly prayer meeting. An interesting program was heard by 65 people followed by a social hour, when a committee of ladies served light refreshments in the Church parlors and all agreed that it was a success. Sept. 27 was Rally Day for both Sabbath School and Church. Special exercises and music, with good audiences made the day both profitable and interesting.

Campbell.—Six persons were received into membership last Sunday, 4 by letters, 2 on confession, all adults. Prof. Chas. Alexander of Los Angeles gave a fine address recently on "An Evening with Paul Lawrence Dunbar." Any church desiring a treat would do wel to engage him. We observed Peace Sunday with a rousing meeting Sunday night. The principals of our two schools both spoke as also the pastor, Geo. B. Atkinson. The house was crowded and the interest shown was intense. We had the Peace Song recently appearing in "The Pacific" printed and all sang it. The Pastor is at Dorris, Siskiyou County, for special meetings for two weeks.

ALASKA.

Douglas.—Our church is successfully employing the following method to induce the parents of our Sunday School scholars to attend the church. The Sunday School is being drilled on new songs and once a month they furnish the music for the regular Sunday evening service, the pastor

preaching an object sermon. The first test resulted with sixty-five voices in the choir and many new faces in the audience.

"GOD FIGHTING IN THE BATTLES OF THE NATIONS."

The foregoing is the subject of a paper which will be read at the meeting of the Congregational ministers of San Francisco and vicinity next Monday. It has nothing to do with the great war now going on in Europe, but it will be suggestive of things which are now and often have been in the minds of the people.

If anyone is startled by the use of the word fighting here, the writer of the paper would like to have it understood that the paper is based on the scripture words: "There are more with us than with him; with him is an arm of flesh, but with us is the Lord our God, to help us and to fight our battles."

OBSERVATIONS.

Beautiful Autumnal weather greeted the Montana Conference as it gathered in the First Church, Billings, and the closing days of September. Representatives from nearly every section of the state enjoyed. The program, "A feast of fat things, of fat things full of marrow, of wine on the lees well-refined." Pastor North and his people were genial hosts, and nothing was left undone to prove the hearty cordiality of the Congregationalists of this growing city on the Yellowstone. Topics adapted to the times were handled in a scholarly way, and if any reader of these lines thinks for a moment that the men of this pioneer state are in any sense a back number, let him dismiss the thought at once, for if anywhere you can find a better average of Congregational ministers, than these who are doing our work in Montana, the Observer would be glad to know where they are and what church they are serving.

Some six years ago when Superintendent Powell first came from North Dakota he found the Conference small in numbers though good in quality and predicted that in the next 10 years 100 churches would be organized1. Rather startling seemed the prediction, but it is being fulfilled. Sixty have been brought into existence and the outlook is fair for at least the remaining two score ere the decade has passed away. And with the fleeting days great wisdom has been manifested in the selection of men. Nearly every one is under forty years of age, bright, intelligent, cultured, practical and ready to adapt himself to the singular and somewhat trying circumstances of a pioneer state. Montana is etensive in territory, well traversed with railroads, rich in resources and inviting to the many immigrants seeking homes within its bounds. Virile men and wide-awake women are allured by its promises and while the pastor's task is by no means an easy one, victory is sooner or later to crown the efforts made by the consecrated followers of our Lord. Fair-sized churches are ours at Billings, Helena, Missoula and Great Falls, with modern edifices well adapted to the work demanded by the times in which we live. Not a few of the missionary churches are housed, and probably twenty more are ready if not quite ready to shelter themselves in structures suitable to present needs. Some of the brethren are in communities far from the railroad, but their influence is being felt in behalf of the Kingdom.

Visitors were present from Boston, New York, the middle West, and San Francisco. Dr. Ewing presented the claims of the Sunday School Society. Dr. Swartz told of the aggressive efforts of the Home Missionary Society, promising a new movement in the near future in the unique city of Butte. An interesting women whose name escapes the Observer rallied the women in behalf of the Woman's Board of the Interior and Rev. H. H. Wikoff spoke in behalf of Church building of which not a little is being done in Montana. Billings itself is erecting just now one of the most attractive parsonages to be found in this modern part of the continent.

Experiences in Montana are not unlike those through which other parts of the country are passing. Business for reasons scarcely explainable is rather dull, and in one case and another the financial side of church life is somewhat of a burden. But pastors and people are meeting the situation. Missoula soon to close its fiscal year is determined to bring up arrearages. The youthful but devoted pastor at Big Timber is about making a canvass for some church Building delinquencies, and Mr. Cross of Livingston cannot rest until the church's parsonage loan is refunded, while Glasgow and Wibaux have each appointed a day when with help from the outside an effort is to be made to raise the balance needed to pay for their new and well officiated church edifices. Altogether the outlook is encouraging, and doubtless pastors and delegates returned with renewed consecration for the work, while Superintendent Powell and visiting Secretaries felt refreshed by what their eyes had seen and their ears heard, and thanked God that this promising commonwealth had such a band of Christian workers, valiantly taking their part in moulding it after the pattern of Him whose wisdom is first pure and then peaceable. OBSERVER.

WHAT THE CHRISTIAN COMMONWEALTH SAYS.

Many readers of The Pacific will be glad to see the following quotations from that great London religious journal, The Christian Commonwealth:

"It is a fact that neither Christianity nor democracy has been given its full weight in the councils of the nations; and we believe that the war will lead to a vigorous and sustained assertion of these principles, such as we have never known before. But meanwhile, as we urge in another column, our primary business is to unite the nation in its struggle against the terriffic peril which threatens it from Germany. The war is educational. We have never before been so conscious of a stirred and quickened spirit in our people. The letters of our correspondents on both sides are evidence of how deeply and seriously men and women everywhere are asking fundamental questions and seeking for intellectually and spiritually statisfying answers."

Then elsewhere The Christian Commonwealth asks: "What other course was open to a liberty-loving and civilzed nation like ours?" and proceeds: "That is a question which those who still oppose the war must answer. It has not yet been answered. We have great admiration and respect for the courageous protest made by the pacifists and idealists who have written us, and for men like Mr. Ramsay MacDonald, who continues his propaganda for a sane and democratic foreign policy.

What these peace advocates say we also have said: We have said that nine nations are now at war not because Christianity has failed, but because it has never been tried; we have said that secret diplomacy and the intrigues of the international gang of armament mongers have helped to make war possible; we have said that the democracies of Western Europe must bear their share of the blame for the frightful catastrophe into which the world has been plung-

ed, in so far as they have allowed political power in all the countries of Europe to remain the possession of a small ruling caste.

But all this said, we have gone further—have been forced by the deadly pressure of events to go further—and say that when civilization is fighting for bare existence against an over-bearing, bullying, despotism, founded on a base and cruel pseudo-philosophy, Britian has no alternative but to go to war. Either that must be crushed and utterly destroyed or we must ourselves go under. That is the real issue. Recognizing this to be the issue, the nation is in the stern resolve to make this war an end of the growingly intolerable threat which has darkened human life for the last forty years. . . This war is a terrible necessity which we might have been able to avoid if we had not had to carry a heavy burden of inherited obligations imposed upon us by the blunders and follies of the past; if men of reason and good will had fought more persistently and unitedly for their ideals; if Christianity had been made a reality among the nations who profess it; if democracy had exerted its power; if men had been really free. . . . Our immediate task, calling for every sacrifice that the nation can make, is to destroy the German military and naval power. But beyond and above that urgent duty is the supreme effort which awaits the will and intelligence of civilized man to root out once and for all the insane and wicked notion that one nation can ever dominate another by armed force."

TROUBLE BREWING IN CHINA.

An American business man wrote recently from Shanghai, China

There is no doubt in my mind that conditions here will be very dangerous for white men in the very near future. Thousands of natives are without employment as a result of shutting down factories operated by Europeans. Hundreds are actually starving. Agitators are already fanning the flame of rebellion by telling the populace the utterly unprotected condition of white men. Business men stand around like a lot of children staring at each other talking over the situation in a dazed way and wondering what is going to happen next. Prices have jumped on all foodtsuffs. Bank are refusing to pay out money. Already riots among the incipient unemployed have been reported. Added to the general era of hard times felt all over the empire as the result of the European trouble is the fact that the season just closing has been the hottest here in 41 years. Crops have suffered, making the home food supply short. European foodstuffs cannot be brought in. Since the beginning of the war all incoming cargoes of food supplies have come from the United States."

The world is one as never before, and the good and ill of one touches all.

The Home.

THE COMPENSATIONS OF FORTY.

When George Eliot, the most philosophical of women, stood before her mirror on her fortieth birthday, and said, with half-sighing seriousness: "Youth, to-day we part; hereafter I am an old woman," she voiced the instinctive feeling of us all. How we hate to be forty! Thirty-anything has a hopeful remnant of youth in it; forty is the right angle in the road that leads nowhere save to the barren plains of old age. Maybe we say: "We were never better in our lives," with defiant cheerfulness. But look at the mockery of those abominable gray hairs, and the hateful lines by the sides of the mouth! It takes a remarkable outfit of good cheer to survive the sight.

In vain do the encouraging ones remind us that "wrinkles are character lines," very well, then, we are willing to do without quite so much character if we may preserve a while longer our unlined brows. "Glasses give an air of distinction." Do they? How about the maddening combination of "nigh-to's" and "furoffs," each of which is always at hand when dignity demands the instant presence of the others? The search, the consternation, the apology—how much distinction do they lend? O, no; glasses do not spell distinction; they spell forty.

To be sure, we may console ourselves with clothes; you and I may, indeed we must, dress like our half-grown daughters. The kindly fashion books "take no note of time," and everyone is flatteringly reminded that she is as young as she looks. So grandma, mother, and daughter all go out in white pumps, youthful one-piece frock with elbow sleeves, which grandma, in deference to contour, supplements with gloves and granddaughter with bracelets. They also wear, all generations, wide hats and streaming veils. Grandma buys white puffs, daughter brown, and granddaughter golden, and that is the extent of the difference between us. Thus do we feebly lend ourselves to the delusion that youth may be held, in semblance, if not in reality, and we love best the friend who says: "Forty? I should never have guessed it; you don't look a day over thirty." And all the time we know that the north light and the mirror will leave us nothing but realization and the resolution to purchase a new veil.

Do you remember how old you thought your mother was when she was forty? Why, surely, one should be preparing to die at forty—it was such a great age! But one's own forty—that is a very different matter. It is just around the corner from youth, and the tragedy lies in the preposition; it is "around," and not a block or two away, say thirty-five.

But, fellow sufferers, let us sit down (under some pink lamp shade) and consider the matter. If we cannot be consoled with lingerie waists and suede pumps, let us see what we have left. If the physical side isn't all it used to be; if we must sorrowfully admit gray hairs and lined faces marked with the gravure of love and grief, of birth and death, of anxiety and sacrifice, ambition and failure let us try to find the rewarding processes of the law of compensation. Unless we have lived only surface lives, there is great treasure of education and experience laid up among our mental and spiritual stores, and, however we may feel toward life as a calendar record, living, as an inner enrichment, has given us new standing ground for the onset, new weapons for the battle, new visions of the victory.

It is a joyous and splendid thing to be forty. Some things will never have to be done or learned over. We have achieved a certain reasonable attitude toward life, which makes our philosophy pleasant and sane and helpful. We have learned to look out toward the horizons of all experiences; the dark valleys, their hopeless discouragement, their despairing negations, are no longer for us whose eyes, wiser now, are fixed on the line where soon the silver swords of dawn will cut the gloom.

Nothing is ended, as youth dismally supposes. There is always hope ahead, because from our wider outlook we

know that so far, at least, in the general human experience, dawn has never failed, spring has always returned. And so we say, inevitably as the day and the summer, peace and gladness will come back to the troubled human heart that holds its course steady with the Light of Life. Sorrow may endure for a night, even sorrow with weeping, but joy cometh in the morning, sang the faithful dawn-singer of the pslams. The morning cometh, and also the night, said the prophet, but it is morning he speaks of first, morning on which he rests his heart; night, if it must be; morning, surely at morning time. And so at forty we have learned to wait, content to let God's harvest ripen; and where youth with hasty hand plucks the green and unsatisfying heads, maturity watches the waving grain and knows that seedtime and harvest will not fail; harvest sure, as well as seedtime.

We have found great backgrounds for all that life may hold in the future. We know, now, because we know human nature and the common lot of men, that—

"There is nothing new under the sun,
  There is no new hope or despair,
And the agony just begun
  Is as old as the earth and the air.

"My secret soul of bliss
  Is one with the singing stars,
And the ancient mountains miss
  No hurt that my being mars.

"I know as I know my life,
  I know as I know my pain,
That there is no lonely strife,
  That he is mad who would gain

"A separate balm for his woe,
  A single pity and cover,
For the one great God I know
  Hears the same prayer over and over."

We know that if all that is coming has been met before, bravely, successfully; if love and sorrow have been borne stainlessly, heroically—we, too, can see against the noble background of clean souls that have won their conflicts, our own experiences in clear light and true proportion. In youth we are ourselves only; in maturity we have learned to be a part of the whole, and insurrection and individualism have given place, even if slowly and painfully, to some conception of the oneness of brotherhood that constitutes the Kingdom.

We have learned charity at forty. The men and women who have slipped and fallen may find shelter under our compassion and comprehension. "Of like passions with ourselves," we say, humbly, having known the onslaughts of evil, the lure of temptation. Our own feet had well-nigh slipped, save for the goodness of God upon whom we cast ourselves in utter weakness; if they, without our refuge, struggled and went down, they shall no more be judged of us. We are content to leave judgment to Almighty wisdom; comfort, sympathy, the hand up—these are our part. We know that while no man or woman will be lashed into repentance and newness of life by our judgments, many a one may be drawn thereto by the equal hand whose outstretching declares: "I judge not, because I would not be judged; let us go on together, and if I have found strength, I will show to you that inner place where weakness is transmuted into power."

Cheer up. It is no sorrowful thing, then, to be forty. The regrets are trivial and superficial, and are for those things which perish with the using. Mental and spiritual poise and power, the ability to adjust our lives to the great scheme of the whole and worthily to bear our share in the accomplishment of God's purpose, faithfully and lovingly, humbly and charitably, "not content to be saved alone"—these are the sublime compensations.—Grace Duffield Goodwin in The Congregationalist.

For The Children.

A NIGHT IN TOYLAND.

Jack Reid and his little sister Marjory had put all their toys into the nursery cupboard; and now the little ones were fast asleep. The day nursery was deserted. Nurse had gone downstairs to talk to cook, so there was no one to hear the whispers which came from the toy cupboard.

"Do let us go out to-night and have a dance," said Julia, the Dutch doll.

"That would be lovely," answered the French doll, Ninette.

"But however can we get out of this dark prison?" asked Punchinello, who was quite strange to the place. This was the first night he had been put into the cupboard, and he felt rather hurt about it.

"Well," said Ninette as she stepped out of her crib, "I mean to have a dance. I think if we all got together and gave one big push the door would open."

All the dolls crowded to the door and gave one tremendous push—then, hey presto! they were all out in a heap on the floor. Luckily none of them were hurt.

Immediately the little tin soldiers ranged themselves in order and marched up and down the nursery to the music of a mouth organ played by Punchinello.

"Aren't they smart?" whispered Ninette to Julia. "I love every one of them."

"They are fine looking," replied Julia; "but I prefer Punchinello, you know; though, alas! he does not care for me."

"Cheer up, dear Julia; things will go all right soon. No one could long resist your charms."

Just then the music stopped and the soldiers threw themselves down to rest.

"Ladies and gentlemen," said Teddy Bear, "I propose a waltz."

"Hear, hear!" shouted the others.

Jack Tar, the sailor doll, snatched up the mouth organ and began a merry tune.

Punchinello went up to Ninette. "May I have the pleasure?" he asked, with a graceful bow.

"Oh, certainly!" replied Ninette, taking his arm.

Julia looked on with a sad expression on her face.

"Dear Julia, wil you honor me with a dance?" asked Teddy Bear, mowing before her.

"Of course I will, Teddy," replied Julia with a smile, and soon they, too, were whirling round the room.

In a short time Jack Tar threw down the mouth organ.

"I'd like a dance, too," he said.

"Yes, you must have one," said Ninette. "I'll make the music." She reached over and picked up the toy piano

which had just tumbled out of the cupboard to see what all the noise was about.

"I shall dance with the fair Julia," exclaimed Jack Tar.

"No you won't!" bawled Punchello; "Julia is my partner."

Julia blushed when Punchinello claimed her so openly, but as she still felt rather hurt that he hadn't chosen her first, she turned away with a smile and said, "As Jack Tar has not yet a dance, I think I shall give him this one."

Punchinello drew back without a word, but he sighed as Julia and Jack Tar joined the dancers.

Then he went and stood beside Ninette, but he did not say a word.

"Why so sad, dear Punchinello?" asked Ninette kindly.

"I am disappointed about Julia," replied Punchinello. "I thought she loved me, but she seems to prefer Jack Tar."

"Do not worry, she does love you; she told me so," exclaimed Nanette cheerily. "Why don't you let her know you love her? She thinks you don't care at all."

"So I will, the very first chance I get. Now I I know she loves me I feel quite happy," said Punchinello.

Just at this moment the nursery door flew open and a big black beast, with eyes like balls of fire, rushed in.

With a crash the music stopped, and the dancers made a dash for the toy cuboard.

Poor Julia tripped, and, just as the monster sniffed at her, Punchinello looked round. In a trice he darted forward, and, snatching her up in his arms, he sprang into the cupboard and slammed the door.

"My darling Julia,' said Punchinello, "I hope you are not hurt. I was just in time to save you from being eaten alive."

"Dear Punchinello, I don't know how to thank you," whispered Julia shyly.

"But I know!" said Punchinello. "Just tell me you love me, and that you will be my wife."

And there in a corner of the dark cupboard Julia told Punchinello how dearly she loved him and promised to marry him soon.

Outside in the dark nursery Tom, the cook's cat, sat and mused. "Now I wonder," he said to himself, "who all these funny creatures are, and where they ran to? I did scare them properly." And Tom settled himself on the hearth-rug, then peace reigned in the nursery.—Nan Davidson.

BORROWING TROUBLE.

The old saying about not crossing the bridge until we come to it, contains a pertinent truth for our nervous age. We borrow much trouble. We live too much in the future. We do not trust enough God's care. We are all in this respect too much like the great Carlyle, who had a reputation for "nerves." It seems that when he lived in London he had a neighbor possessed of an interesting coop of chickens, whose male member disturbed Carlyle's slumber by his loud crowing. The owner of the fowls was expostulated with. He replied that there ought not to be any complaint, as "the cock crew but three or four times during the night." "That may be," replied Carlyle, "but if you only knew what I suffer waiting for him to crow." That is our trouble, we think too much of what is going to trouble us, and so worry ourselves into early graves waiting for it to happen. We need to cultivate living in the present moment and leave future responsibilities to be met when they arrive, convinced that the best preparation for tomorrow is the doing of today's duty as well as we can, and trusting God for strength to meet life's responsibilities and trials when they come.—Northwestern Christian Advocate.

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Canon Wilberforce used to say that a Christian's duty is to "admit, submit, commit, and transmit." That is a saying that will bear meditation. The Christian religion demands the theoretic admission of its truth (after weighing its evidences), submission to its spiritual conditions of salvation and its ethical demands (the great slogan of "Islam," which itself means "submission," is surrender to Allah), commission of the believer's interests to the Christ who is able to keep that which is committed to Him "until that day," and transmission of the deposit of original first-century teaching to all succeeding generations. It is a big program; but if it was not, it would not be the plan of Christ.—Zion's Her-

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